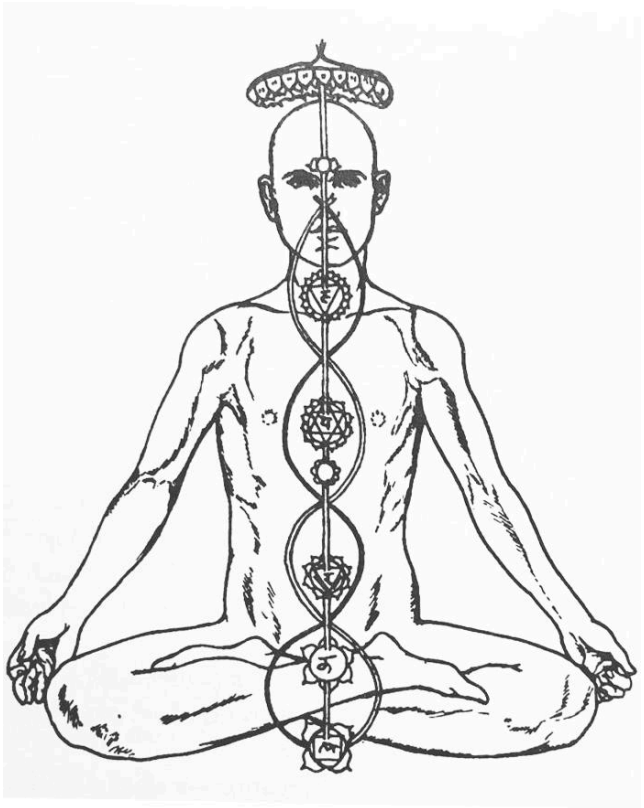
Tantric Breathing in Thelema

By Frater Ex Nihilo v0.01
Wednesday April 30, 2025 Sun Taurus, Moon Gemini

Do what thou wilt shall be the whole of the Law



Introduction

This document will serve as a written basis for an oral communication from my former superior on proper pranayama in the A.'.A.'. tantric tradition. The basic idea is that we are going to try to construct and feel the pranayama move through our body as we breathe. We will construct two different types of pranayama in order to create a circuit of force within us (or, that is, feel that which is in us yet is elusive and subtle enough such that we must attune to our own nature to feel them). With luck, time, and practice, we can raise kundali and create power to channel into ritual, meditation, or mystical experiences.

Helpful Definitions

1. Anja Chakra - located between the pineal gland and the throat chakra, this is often referenced as the third eye

2. Muladhara Chakra - foundational. Located at the perineum.
3. Sahasrara Chakra - crown chakra. Located above the head just touching the crown.
4. Suṣumṇā - central channel going going down the spine (or vagus nerve). Visualized as a clear white tube that energy can move through
5. Ida - Associated with the moon, the left side of the energy channel around the Suṣumṇā channel. Remember mnemonic I = Ice = Cooling
6. Pingala - Associated with the sun, the left side of the energy channel around the Suṣumṇā channel. Remember mnemonic P = Power = Heating
7. Generative organ - The original practice, as given, uses testicles or ovaries. But in reality, Testicles, ovaries, all consuming void, energy center on the left/right, depth of chaos, anything is acceptable here. Just make sure you visualize a point or dot close to your Muladhara Chakra corresponding to the energy channel.

The Practice

The practice consists of a round of up down breathing, followed by in and out breathing and then repeating. Constricting your body to fit the requirements of the up and down, in and out can be cumbersome. So, if you find that difficult, omit the restrictions of the body and just focus on breath, visualization, and moving the breath through the channels.

Up and Down Breathing

This is upper chest breathing. Specifically constrict the lower abdomen and inhale and feel the chest rise on the inhale, and chest lower on the exhale. While inhaling imagine an already existing tube of white light up from the base chakra to the top of the head chakra decreasing into the lower chakra. On the exhale the white light travels back up from the lowest chakra to the highest chakra.

In more tantric terms, we will visualize and move energy from the Anja chakra, to the muladhara chakra, via the Suṣumṇā (central channel, visualized as a clear white semi-translucent tube), back up to the Anja chakra.

In and Out Breathing

This is lower abdomen breathing. Since this would naturally begin at the exhale of the up and down breathing, with the spinal column filled with white light, the first breath in would be visualized going from the right nostril down to the left generative organ on the inhale, and on the exhale, from the left generative organ to the right generative organ the transfer of energy happens happens, then the breath is visualizing the white light from the right generative organ to the left nostril as the exhale happens. This puts the energy back at the top of the body so the prior cycle can repeat. To clarify, the spiraling is the expansion outward of the exhale breath. You may feel the expansion very close to the Suṣumṇā channel or it could be a foot in front of you in your mind’s eye. Just go with it and see how the practice develops.

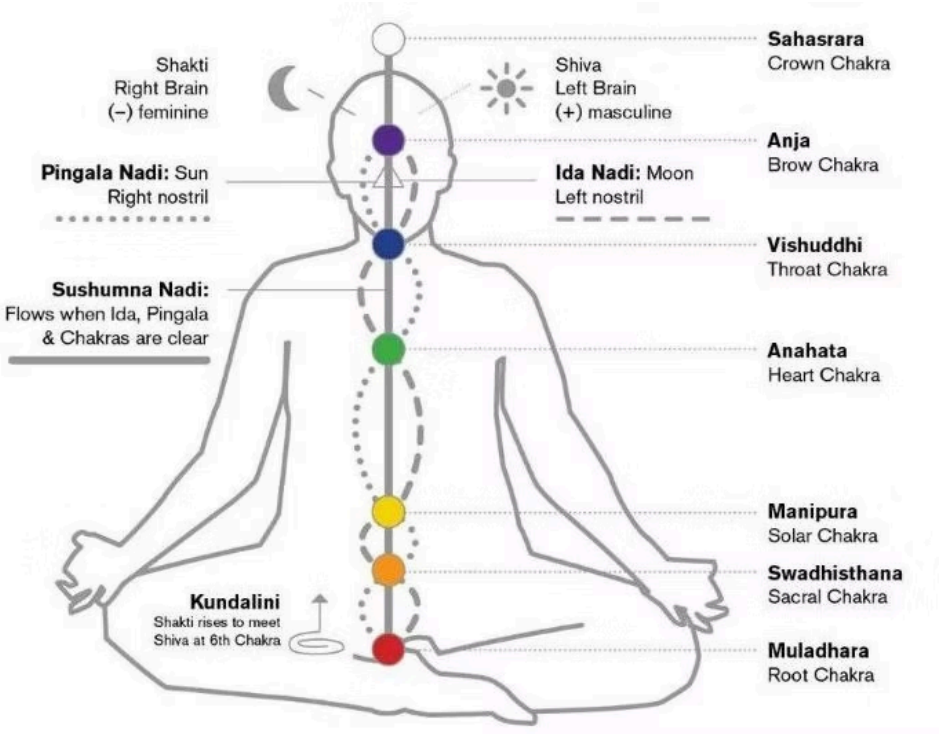
Putting it together

1. Start at the inhale, while inhaling white light drops from the Anja chakra to Muladhara chakra via the Suṣumṇā channel.
2. While exhaling, feel the white light rise from the Muladhara chakra to the Anja (between pineal and throat chakra)

3. On the inhale, down and spiral in (3.5 spirals). Right nostril to the left (generative organ).
4. On the exhale, up and spiral out (3.5 spiralls). Right (generative organ) to the left nostril.
5. Goto 1

Differences between Thelemic and Tantric Yoga

Below is the standard tantric yoga definition. When kundalini rises, Shakti rises to meet Shiva.



However, in Thelemic philosophy, these are reversed. Hadit (male) is in the muladhara chakra and Nuit (female) is in Sahasrara chakra. This contrast is deliberate in that it reverses the standard polarities. As explained in Reference 1:

"In contrast with this convention of Indian Tantric tradition, Crowley – in the third meditation practice of Liber HHH – which is explicitly related to the Kuṇḍalinī system – places the male Thelemic God Hadit at the base of the spine, and the Goddess Nuit at the crown. Thus, two opposite approaches to gendered polarity in this regard are present in Crowley's work and in the Indian Tantric traditions in general. One approach considers dynamic force as masculine and the other considers dynamic force as feminine. Crowley, also, has a distinctly phallic (and literally phallocentric) perception of spiritual realities, and so the term Φαλλος – "Phallus" – is used in his work to refer to the Kuṇḍalinī, in at least this instance of the document Liber HHH."

As relayed to me: "Amrit (Sahasrara/Bindu) send drops (of the divine) down spine following breath down into lungs", "On the exhale snake rises up spine chasing breath escaping".

The inversion of polarities, the dropping of the divine (bindu) down into the fire of the Muladhara chakra is the energy that causes Kundalini to rise.

Appendix

Liber HHH (341) Section SSS

0. Be seated in thine Asana, preferably the Thunderbolt. It is essential that the spine be vertical.
1. In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam.
2. Concentrate thy thought of adoration in the brain.
3. Now begin to awaken the spine in this manner. Concentrate thy thought of thyself in the base of the spine, and move it gradually up a little at a time. By this means thou wilt become conscious of the spine, feeling each vertebra as a separate entity. This must be achieved most fully and perfectly before further practice is begun.
4. Next, adore the brain as before, but figure to thyself its content as infinite. Deem it to be the womb of Isis, or the body of Nuit.
5. Next, identify thyself with the base of the spine as before, but figure to thyself its energy as infinite. Deem it to be the phallus of Osiris or the being of Hadit.
6. These two concentrations 4 and 5 may be pushed to the point of Samadhi. Yet lose not control of the will; let not Samadhi be thy master herein.
7. Now then, being conscious both of the brain and the spine, and unconscious of all else, do thou imagine the hunger of the one for the other; the emptiness of the brain, the ache of the spine, even as the emptiness of space and the aimlessness of Matter.
8. And if thou hast experience of the Eucharist in both kinds, it shall aid thine imagination herein.
9. Let this agony grow until it be insupportable, resisting by will every temptation. Not until thine whole body is bathed in sweat, or it may be in sweat of blood, and until a cry of intolerable anguish is forced from thy closed lips, shalt thou proceed.
10. Now let a current of light, deep azure flecked with scarlet, pass up and down the spine, striking as it were upon thyself that art coiled at the base as a serpent.
11. Let this be exceedingly slow and subtle; and though it be accompanied with pleasure, resist; and though it be accompanied with pain, resist.
12. This shalt thou continue until thou art exhausted, never relaxing the control. Until thou canst perform this one section 9 during a whole hour, proceed not. And withdraw from the meditation by an act of will, passing into a gentle Pranayama without Kumbhakham, and meditating on Harpocrates, the silent and virginal God.
13. Then at last, being well-fitted in body and mind, fixed in peace, beneath a favourable heaven of stars, at night, in calm and warm weather, mayst thou quicken the movement of the light until it be taken up by the brain and the spine, independently of thy will.
14. If in this hour thou shouldst die, is it not written, “Blessed are the dead that die in the Lord”? Yea, Blessed are the dead that die in the Lord!

References

1. https://withinthepyramid.wordpress.com/2020/10/26/chakras-kundalini-yoga/
2. https://www.wildselfyoga.com/post/the-7-major-chakras
3. https://hermetic.com/crowley/libers/lib341#sss

These are collected notes, personal additions, and other bits, taught by former superiors and combined with other referenced sources. To all that have aided me on the path, may you come to the accomplishment of your true wills.

Love is the law, love under will